

Bishop Lucius H. Holsey, D.D.

Colored M. E. Church

Residence: Atlanta, Ga.

BISHOP HOLSEY was born in Columbus, Ga., in 1845, the eldest of a family of fourteen children.

His early education was obtained after a long, hard struggle. He bought his first book with a few hard-earned pennies, and learned his letters from the white children. He married, at an early age, Harriet A. Turner, a girl of fifteen years, who had been reared in the home of Bishop Pierce.

He was converted in 1858, licensed to preach in 1868, ordained an elder in 1869, and in 1873, five years after he was licensed to preach, he was chosen a bishop of the church.

He was a delegate to the Ecumenical Conference in London, 1881. Through his influence, Payne Institute, Augusta, Ga., was established in 1886, and is now a school with nearly seven hundred students. The bishop has aided in the establishment of several similar educational institutions.

In response to an inquiry by the writer, Bishop Holsey said: "I have been a bishop in the Colored Methodist Episcopal Church thirty-six years, and have conscientiously sought to obey the teachings of the Scriptures in all things and merit a 'well done' when ushered into the presence of the Judge of all mankind."

Greatest Needs of the Negro Race

Bishop L. H. Holsey, D.D.

THE greatest need for the further advancement and development of the Afro-American people is the training of the mind in the direction of religious and moral development. It is a distinguishing fact in being, and accords with exact science, that the mind of man is the only real difference between the beasts and the entities of the human personality, and that this is the only ground of possible progress and development.

This is not only as in the present with the Afro-American, but it has been and will be so in all time to come with all peoples and races. When the mind is uncultured, and the intellect untrained, no real, true, or permanent progress can be made by a race or by an individual.

The great mistake that is now being made, as to the kind of training that is being allotted to Afro-Americans, is that half training is better for them than for other people, upon the presumption that such training



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will make them better citizens, better servants, and better laborers. Such sentiment, dominating and shaping the progressive forces of human development, is fatal to the ends in view; besides this, sentiment and practice prejudices the black race to the help proffered by the good people of the country; and the ideal is detrimental, if not destructive, to the interests involved. It destroys legitimate aspiration on the one side and waste of effort on the other, leaving many reasons for a more thorough and extended training of the mind.

Even the importance of skilled labor in the wake of an advancing civilization sinks into insignificance when compared to the development of the mind and heart. The moral faculties, with their high and lofty ideals, conceptions, and possibilities, constitute the necessary fundamentals in the personality of individuals, as also in the state, yet this force in human character can do nothing until the mind goes before, clears up the way, as did John the Baptist, crying, "Prepare the way," of the moral forces.

The black man, like the white man, needs more morality in his Christianity, and there can be but little morality where there is little or no mind to comprehend the reason for religion and morals.

True, there were many slaves who were Christians in the days of slavery, who exemplified the power of its living force in beautiful characters, but it has been found that such religious dominant proclivities were enforced by fear and sustained by autocratic rule. It is impossible to make a people true to the obligations of citizenship without imparting to them the knowledge to see the reasons of it.

All efforts to uplift a people to moral and mental standards, less than the possible, not only retard but woefully defeat the final ends. So we conclude that religious and moral education is the greatest need for the further development of the Afro-American people. While the black man needs industrial education, such education alone cannot make him what he is designed to be. No specific that limits the intellect or the efforts of the mind can put human nature on the God-given plane of its native environments and its best conditions.

Every effort should be to produce the highest and best productions by hand or mind.